

Moral Education in Islamic Perspective: A Preventive Solution to the Moral Crisis of Adolescents

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ABSTRACT

This research aims to analyze Islamic teachings on morality derived from the Qur'an, Hadith, and scholarly interpretations, identify the key factors contributing to the current moral decline among youth, and evaluate how Islamic moral education can effectively address these issues. The moral crisis among adolescents is an increasingly worrying problem, marked by the increase in deviant behavior, such as bullying, promiscuity, and abuse of technology. Moral education in an Islamic perspective offers a preventive solution through instilling the values of faith, kindness, and social responsibility. This article aims to examine the strategic role of Islamic moral education in shaping the character of adolescents with noble character. Using a qualitative approach through a literature study, this article explores the concept of moral education, moral problems of adolescents, and the implementation of moral education in the context of formal and non-formal education. The results of the study show that Islamic moral education that is implemented holistically can strengthen the moral resilience of adolescents.

1. INTRODUCTION

The social and cultural changes brought about by the rapid development of information technology and the process of globalization have had a significant impact on human life, especially the younger generation. Digital transformation with all its conveniences, such as access to social media, online games, and global content, exerts an influence that is not only positive but also has negative effects on the morality of teenagers. Teenagers who have not yet developed mature thinking and self-control often become victims of the free and uncontrolled flow of information. This condition leads to the emergence of various acute moral issues. The phenomenon of moral decadence—such as the decline in communication ethics, the lack of respect for parents and teachers, consumerist behavior, and the increase in cases of promiscuity, brawls, drug abuse, and pornography—has become more widespread in the lives of teenagers (Mubarok & Zakiyah, 2021). In fact, the Indonesian Child Protection Commission (KPAI) has recorded a significant increase in cases of juvenile delinquency and child rights violations over the past five years, largely related to the weak education of values and morals in both family and school environments (KPAI, 2022).

Moral education, which ideally should be the main foundation in shaping the personality of adolescents, is often sidelined in modern educational practices. The curriculum that places more emphasis on academic aspects and cognitive achievements results in a lack of attention to affective and psychomotor aspects, which are actually essential in character formation. Even in Islamic educational institutions, religious education is still largely delivered theoretically, without touching on the dimension of value internalization or habituation (Hanum & Sari, 2022). On the other hand, Islamic teachings place great emphasis on the importance of morals in human life. The Prophet Muhammad (peace be upon him) himself stated that the purpose of his mission was to perfect morals (HR. Ahmad). Moral education in Islam is not merely about learning right and wrong, but rather a comprehensive process of character formation through example, habituation, advice, and supervision. Therefore, integrating moral education into all aspects of adolescent life becomes very important as a preventive measure against the systemic moral decline that is occurring. This urgency drives the importance of a more in-depth study of the concept of Islamic moral education and how it can be effectively and contextually implemented in the current education system. By exploring the concept of morality in Islam and adapting it to the challenges of the times, it is hoped that an educational approach can be found that is not only theoretical but also transformative in shaping the moral and spiritual character of adolescents.

Various studies in the past five years have affirmed the importance of religion-based character education in shaping the morals of adolescents. Hanum and Sari (2022) state that Islamic Religious Education (PAI) plays a significant role in shaping students' social and religious attitudes, especially through the conveyance of basic values such as honesty, responsibility, and respect for parents. However, the current implementation of religious education is still dominated by a cognitive approach, which focuses solely on the understanding of concepts without reinforcing the affective and psychomotor aspects that touch on the dimensions of habituation and exemplification in daily life. Another study by Rahmah, Khairunnisa, and Junaidi (2021) supports this by showing that character education will lose its effectiveness if not supported by moral practices outside the classroom. Lubis (2020) emphasizes that a purely theoretical approach in moral education is not sufficient to counter the influence of the environment and social media that threaten the moral integrity of today's youth.

Although there have been many studies on the importance of character and religious education in the education system, research specifically examining the implementation of moral education from an Islamic perspective as a preventive solution to the moral crisis among teenagers is still very limited. Many studies only discuss the general impact of religious education without examining comprehensive and contextual implementation strategies. Maulana (2023) notes that most schools

do not yet have a systemic approach to instilling Islamic moral values in a practical and continuous manner. Therefore, more in-depth research is needed.

The novelty of this article lies in its integrative approach that combines the concepts of Islamic moral education, such as tazkiyatun nafs, akhlaq mahmudah, and uswatun hasanah, with contextual and applicative educational methods. This article not only presents conceptual solutions but also offers an implementative approach that is suitable for the social and psychological conditions of modern adolescents. In this case, moral education is not only focused on cognitive aspects but is directed as a transformative process that touches the spiritual, emotional, and social dimensions of students through strategies of habituation, exemplification, and a supportive educational environment. This approach becomes a new and relevant contribution in designing an integrated framework for Islamic moral education within both formal and non-formal curricula as a preventive strategy to address the moral crisis among adolescents.

This research is motivated by the increasingly concerning moral crisis among teenagers. Phenomena such as promiscuity, juvenile delinquency, drug abuse, and the erosion of values of decency and responsibility are indications of the weakening moral foundation of the younger generation. The rapid development of technology and globalization is often not matched by spiritual and ethical maturity. Data from the Indonesian Child Protection Commission (KPAI, 2022) shows a significant increase in violations of social norms involving children and adolescents. This condition indicates the need for a preventive approach that is deep and touches on the personality aspects of adolescents holistically. Moral education from an Islamic perspective presents a relevant alternative solution because it not only emphasizes cognitive aspects but also affective and psychomotor ones. Values such as honesty, trustworthiness, responsibility, and empathy are taught through the approaches of exemplary behavior, habituation, and spiritual internalization (Lubis, 2020; Mubarok & Zakiyah, 2021). Based on this urgency, the purpose of this research is to conceptually describe moral education in Islam, analyze its role as a preventive strategy against the moral crisis among adolescents, and present contextual and applicable implementational approaches in the school, family, and community environments. This research is expected to provide scientific contributions to the development of an Islamic moral education model that is relevant to contemporary social and cultural challenges.

2. METHODS

The method used in this research is a descriptive qualitative approach with the library research method. This approach was chosen because it allows researchers to explore normative and theoretical concepts in Islamic moral education and analyze their relevance to the phenomenon of the moral crisis affecting today's youth. According to Creswell and Poth (2018), the qualitative approach aims

to deeply understand the meanings of various social phenomena, including educational values. Data in this study were collected from various relevant library sources, including nationally and internationally indexed scientific journals, books on Islamic education and ethics, as well as official documents from related institutions such as the Ministry of Religious Affairs, KPAI, and BKKBN published in the last five years (2019–2024).

The data collection technique was carried out through documentation, namely by tracing, recording, and organizing information from literature related to the research theme. The data analysis process is conducted using the content analysis technique, as explained by Krippendorff (2019), which involves deconstructing, interpreting, and categorizing the text's content to uncover patterns, themes, and deep meanings related to Islamic moral education and its application in responding to the moral crisis among adolescents. To maintain data validity, this research also employs the technique of source triangulation, which involves comparing and verifying information from various types of literature and different authors to achieve a consistent and accurate understanding (Moleong, 2019). With this method, it is hoped that the study's results can provide theoretical and practical contributions in formulating moral education strategies as preventive solutions to the moral problems faced by today's youth. The steps of data analysis that will be conducted according to the Miles and Huberman approach include data condensation, data presentation, and verification (Matthew B. Miles, A. Michael Huberman, 2018).

Data condensation is a process that involves the selection, simplification, centralization, abstraction, and/or transformation of data obtained from field notes, interview transcripts, documents, and other empirical materials. The goal of this process is to strengthen the existing data. Data condensation continues the data reduction process by summarizing, integrating, and complementing information that may have been overlooked during the reduction process. At this stage, all data are considered relevant because they have been directed towards the research topic and can be enriched with additional theories to deepen the researcher's analysis. Examples include data transformation from field notes, interview transcripts, documents, and other empirical sources.

The purpose of data presentation is to identify significant patterns and provide a basis for accurate conclusions and actions. In this research, data presentation aims to interpret the collected data and organize the information in a structured manner. The main focus is to simplify complex information into a format that is easier to understand yet still informative, such as in the form of narrative text (like field notes), matrices, graphs, networks, or diagrams.

At the third stage of analysis, the main focus is on drawing and verifying conclusions. Since the early stages of data collection, researchers have been striving to understand the meanings of the collected symbols, noting emerging patterns, providing explanations, and identifying cause-and-effect relationships. From this process, initial conclusions that are general and open in nature are obtained, which are then gradually developed into more specific conclusions. The process of drawing conclusions is an important part of the research review, by comparing the collected data with previous

records. Initial conclusions begin to be formulated from the early phase of data collection. Verified data serves as the basis for formulating the final conclusion. The final conclusion is expected to provide useful and relevant answers to the research questions that have been formulated previously.

3. RESULTS AND DISCUSSION

Moral education in Islam plays a crucial role in shaping the character of teenagers as a preventive solution to the increasingly widespread moral crisis (Lubis, 2020). Habitualizing good behavior and avoiding reprehensible morals are the core of moral education, conveyed through daily practices such as prayer, honesty, and responsibility. Research shows that educational programs involving the habituation of religious values, teacher role models, and congregational prayers can reduce deviant behavior and improve student discipline (Hanum & Sari, 2022). Moral education is not only taught through theory, but more importantly through direct practice and exemplary behavior.

Moral education in Islam is not only focused on the formation of knowledge (cognitive), but also on the development of feelings and attitudes that shape good behavior (affective) and habits applied in daily life (psychomotor). The Qur'an teaches very clear moral values, such as honesty, patience, compassion, and justice. One of the hadiths that is often referenced is, "Indeed, I was sent to perfect noble character" (HR. Ahmad). Through this moral education, individuals are taught not only to understand what is good but also to consistently apply it in their lives. Selain itu, Ibnu Miskawayh, seorang filsuf Muslim, He teaches the importance of reason in controlling emotions and desires, as well as the role of education in guiding humans to achieve true happiness through noble morals. The main values taught in Islamic moral education include: (1) Honesty: A Muslim must be honest in all matters, both in speech and actions. (2) Responsibility: Maintaining the trust given to someone, whether in religious matters, work, or daily life. (3) Tolerance: Respecting differences and striving to live together in peace. The main objective of Islamic moral education is to shape a perfect human being (*insan kamil*), which is an individual who has a balance between closeness to Allah (worship) and good social relationships with fellow humans (Mubarak & Zakiyah, 2021).

3.1 The phenomenon of adolescent moral crisis

One of the forms that is now increasingly rampant is school violence, such as bullying, whether it occurs physically or psychologically. Research by the Indonesian Child Protection Commission (KPAI) in 2022 showed that cases of bullying among teenagers have increased rapidly. Not only that, other deviant behaviors such as drug abuse, promiscuity, and gadget addiction have also become increasingly concerning phenomena. In the virtual world, new problems arise in the form of cyberbullying, the spread of digital pornography, and verbal violence that are easily accessible to teenagers (KPAI, 2022).

Moral education provided in schools often seems partial and more focused on academic aspects, while ethical and religious values are not well integrated into teaching and learning activities. According to data from BKKBN (2021), the lack of intense communication between parents and children, as well as the lack of understanding about the importance of religious education as a moral foundation, are the root causes of the weak self-control of adolescents in facing social pressures. The negative influence of social media also has a significant impact on the formation of teenagers' moral character. Many teenagers are exposed to content that is not in line with social and religious values, such as pornography, violence, and misleading information. According to research conducted by Mubarak & Zakiyah (2021), the negative influence of social media is very significant on teenagers, especially in terms of self-identity formation that tends to follow unhealthy trends. This phenomenon shows that the moral crisis among teenagers is not just an individual issue, but also a social problem that requires serious attention from various parties. Moral and religious education at home, school, and in the community must be the main foundation in shaping the character of teenagers with noble morals.

Moral education in Islam is very important to shield teenagers from various negative influences that develop around them. One of the most effective ways to implement it is by starting moral education from an early age, where moral values can be accepted and applied in daily life. This preventive moral education aims to keep teenagers away from deviant behaviors commonly found in today's social development, such as promiscuity, violence, and drug abuse. In the context of formal education, moral education must be integrated into all subjects, not just limited to Islamic Religious Education (PAI). For example, in Mathematics lessons, students can be taught to be honest in completing exam questions, while in Natural Science lessons, they can be taught to appreciate God's creations and take care of the environment. In addition, habitual activities such as congregational prayers at school have a significant impact on shaping students' discipline and moral resilience. Habituation of worship like this teaches students about the importance of duty, perseverance, and a sense of responsibility towards themselves and others. Congregational prayers also provide students with the opportunity to interact in a positive environment filled with Islamic values. Another important aspect is instilling manners in daily interactions, both inside and outside the classroom. Teaching students to speak politely, respect teachers and friends, and maintain good daily behavior is very important in shaping noble character. Attention to etiquette not only makes students good individuals but also influences the surrounding social environment to create a more harmonious atmosphere.

La educación moral en el Islam es muy importante para proteger a los adolescentes de diversas influencias negativas que se desarrollan a su alrededor. This preventive moral education aims to keep teenagers away from deviant behaviors commonly found in today's social development, such as promiscuity, violence, and drug abuse. In the context of formal education, moral education

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Nurfadhilah's (2023) research reveals that religious programs such as Islamic mentoring, the habit of reading the Quran, and congregational prayers have a significant impact on shaping students' character. Through Islamic mentoring, students are given the opportunity to delve deeper into religious teachings and receive direct guidance from teachers or ustadz who can serve as role models in their daily lives. The habit of reading the Quran also has a significant impact in strengthening moral values, such as honesty, patience, and compassion for others, which are derived from the wise verses of the Quran. Congregational prayers at school, according to Nurfadhilah, not only enhance discipline but also strengthen social bonds among students, reinforce a sense of togetherness, and foster mutual respect. All of this supports the development of better student character, especially in aspects of social responsibility, empathy, and care for others.

In addition to habitual activities, the exemplary behavior of teachers plays a very important role in transmitting moral values to students. Teachers, as figures highly respected by students, are expected to set a good example in their daily behavior. The exemplary behavior shown by teachers in terms of honesty, politeness, steadfastness in principles, and simplicity can be emulated by students in their lives. Teachers who apply Islamic principles in their behavior and attitudes will have a significant influence in shaping students' noble character. In this regard, Nurfadhilah (2023) also emphasizes that a relationship between teachers and students that is respectful and open greatly influences the effectiveness of moral education. Teachers who are able to provide attention and affection to students, as well as listen to and guide them with full understanding, will be more successful in transferring moral values to them.

3.2 Implementation of moral education with a holistic and contextual approach

Moral education in Islam is not enough to be taught in a separate subject, but it must be part of the entire holistic education system. Holistic moral education views education as a system

consisting of various elements that interact and support each other, including family, school, community, and media. For example, moral values must be instilled in students' daily lives, both at home, at school, and in their social interactions within the community. This aims to ensure that teenagers not only learn about morals but also are able to apply those values in real life (Lubis, 2020). This approach emphasizes the importance of synergy among various parties involved in the character formation of adolescents. The family, as the first and primary environment, plays a very important role in teaching moral and spiritual values. Schools, on the other hand, must be places for students to internalize those values through religious education, exemplary behavior from teachers, and extracurricular activities that support moral development. Society and the media are equally important, as both have a significant influence on the mindset and behavior of teenagers in today's digital era.

With the rapid development of technology and the digital world, teenagers now face new challenges in maintaining their morality. Social media, for example, often presents content that is not in line with Islamic values, which can influence their behavior. Therefore, the approach to moral education must be adaptive and interactive, as well as relevant to the existing social and cultural conditions. For example, moral education is not only taught through lectures or theory, but also through direct experiences, social interactions, and problem-solving that occur in daily life. Some programs that can support moral education holistically and contextually include Islamic activity camps, youth mosque communities, spiritual counseling services, and leadership training based on Islamic values. These programs provide real experiences that help teenagers practice the values they have learned at school and home in their social lives. Thus, moral education is not only limited to the theories taught but can also be implemented in real actions that reflect noble character in daily life. For example, research by Hanum and Sari (2022) shows that religious programs in schools that combine religious activities with social aspects such as congregational prayers, community social activities, and spiritual mentoring are very effective in shaping better character in adolescents. By involving families, schools, and communities, moral education becomes stronger and more comprehensive, positively impacting the formation of teenagers' morality and personality.

4. CONCLUSION

Moral education from an Islamic perspective is an effective preventive solution to address the current moral crisis among teenagers. With the increasing prevalence of deviant behavior among the younger generation, such as promiscuity, drug abuse, and a lack of appreciation for social and religious values, moral education becomes very important to instill as a preventive measure from an early age. Moral education in Islam offers a solution that focuses on character building through deep religious values, sourced directly from the Qur'an and Hadith. One of the most important aspects of moral education is the formation of noble character, which includes traits such as honesty, responsibility, discipline, compassion, and empathy. These values, if effectively applied in daily life,

can become a strong fortress for teenagers in facing social pressures and free association. For example, the Prophet Muhammad (peace be upon him), through his exemplary conduct and teachings, provided a model of life that serves as a highly relevant moral guideline in facing various challenges of the times.

The moral teachings in the Qur'an that emphasize values such as justice, compassion, and truth, as well as the exemplary conduct of the Prophet Muhammad (PBUH) in interacting with the community, are very profound and relevant in the context of moral education. In Surah Al-Ahzab (33:21), Allah SWT says: "Indeed, in the Messenger of Allah you have a good example to follow." His exemplary conduct in maintaining good morals, whether in interactions with family, friends, or the wider community, provides clear guidance for the younger generation to behave in a noble manner. To be effective, Islamic moral education must be applied consistently and contextually. It means that moral education is not enough to be taught only as a theory in the classroom, but must be applied in daily life both at school, home, and in the community. This requires the active role of all parties, including parents, teachers, and the community, in accompanying teenagers to internalize Islamic values. Habituating good behavior in daily life, such as congregational prayers, helping others, and speaking honestly, are examples of the deep and meaningful implementation of moral education.

A holistic approach to moral education means that character formation in adolescents is not only carried out through formal religious education but also through non-formal and informal activities that involve all aspects of their lives. This approach must include habituation that involves emotions, thoughts, and behaviors in various real-life situations. Programs such as mentoring, leadership training, religious social activities, and community-based education in mosques or Islamic boarding schools can help integrate moral education into daily life. This comprehensive and integrated approach will create a generation that not only possesses religious knowledge but is also able to apply those teachings in their daily lives. Overall, moral education from an Islamic perspective is a long-term investment in the character development of the younger generation, which is not only beneficial for individuals but also for society as a whole. With the strengthening of moral education in various educational institutions, we can hope to see the emergence of a successor generation with strong faith, high morals, and the ability to adapt well to the changing times.

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